846 not resumed until after the first menstrual period following on the birth; the diet was exclusively warm cereal food such as acorn mush, sopas seeds, etc. J.A. said a Choinimni girl, a daughter of Sumtiwis "nearly died" because she ate gooseberries, raw and cold, after having a baby..."she should have waited longer."

852 The baby was named about three or four
553 weeks after birth. The parents gave a "little party" (wiči lonu 'iwis) at which food was served to guests who came with gifts. There was no singing or dancing. J.A. does not know who selected the child's name, but believes that names could be chosen among those from either parent's lineage; her daughter Yuki'at is named for her paternal aunt.

854 The infant's first cradle was the soft tule mat (wa'tsas hu'toñ). The second cradle (watsas) was the type with forked-stick frame, upon which the child remained until it was able to walk and then sleep on the ground as adults did.

844 A prospective Tachi mother ate no meat, only roasted roots of the flat tule. Delivery took place in the home; afterward the woman lay face downward on a bed of hot ashes. The placenta and cord were put in water. The navel stump was worn on a neck string by the child until it reached puberty. Kroeber states that the Tachi preserve the cord by having the child wear it over its abdomen. Surely the navel stump was meant.

551 The Tachi had different names for men and women, but M.G. could give no rule by which they were distinguished, "You just knew." She said that a girl might be named for her maternal aunt, and a boy for his maternal grandfather. This stressing of the maternal side may be accidental, nevertheless Gifford mentions the bestowal of names by maternal as well as paternal relatives, as follows.

[553] Children were named by old relatives for dead relatives, sometimes for living relatives also. Nicknames were also bestowed and in the course of one's life he might be labeled with five or six appellations. Informants professed to know the meaning of none. If a person's namesake dies, the person goes by one of his other names or else he is renamed. In the case of the young chief Kanti, however, such was not the case. He continued to be known by this name after his namesake (his father) died.

The younger chief Kanti is a good example of a person with a plurality of names. He had two other names applied to him, also in infancy. They were Ha'čau and Wallo'. For none of these names could the informant give meanings. The chief José also had two additional names: Siwulik, bestowed by his father, and Osowoii, bestowed by his father's father.

The woman Yawata was named by her mother's mother in infancy. Motsi was named by her mother.

[P. 192 6] Chuckchansi

847
278 medicine. A shaman's help was never sought for abortion.

844 Some women had a child every year. Of
163 twelve or thirteen births only "one, maybe six,
165 maybe nine" would live to become adults. Some died in infancy, a disaster blamed on evil shamans.

842 There were few cases of sterility: "most people who married had children; some didn't."

844 Birth took place in the dwelling, not in a special structure, said N.W. Normally, the woman's mother and sister or an aunt helped her; her mother-in-law might also do so. No men nor childless women were allowed in a house where a birth was taking place. [The birth procedure was not described.]

845 If parturition was difficult, scrapings
278 from a bear's claw were put in water for the
237 woman to drink, and the decoction was also rubbed on her head and hands. N.W. said this was "better than a doctor." It was a common practice; the scrapings might be got at any time from someone who had killed a bear and would then be kept on hand for use as needed. J.R. said that when a bear was killed some man, not a shaman, would get a claw. He would keep it, hang it up to dry, until it was needed to help some woman in childbirth. If labor was unduly delayed, the claw would be got, scraped into a basket of water. The parturient drank this decoction, and immediately the baby came. It was thought that the bear-claw drink so frightened the infant that it came out at once. This medicine was never used for any other purpose.

Another method to help difficult labor was to hold scorched whippoorwill feathers (wul'wul, whippoorwill) under the woman's nose.[119]

844 The baby was bathed at once in wormwood
278 water. The first cradle was not ready, but was started as soon as the paternal grandmother got the baby's size. The cradle-making took about three days. The umbilical cord was buried.[120]

842 Naming.--"It was one year or so, sometimes
163 longer, before a young couple had their first baby. There were more children then [in old times] than now," said N.W. Neither sex was preferred.

553 The infant was named shortly after birth,
852 according to N.W., and kept that name throughout life. The paternal grandmother usually selected the name, which would be one from the father's side of the family. If the person for

[824]

[119]The bird, later identified as whippoorwill, was described as follows. "It is a brown bird a little smaller than a pigeon, but with a big mouth. The color is like dirt; you don't see it. It swallowed a deer once. It is speckled white, just a little. It has short legs. When it flies it makes a noise like wal-wili (ɹ ɹ ɹ). It doesn't make a whirring noise with its wings when it starts to fly but is silent like other birds. It flies in the evening, not much in the day. It has black legs and beak. It stands 5 inches or so tall."

[120]Kroeber, Handbook, 499.

553 whom the baby was named was dead -- and names
852 of dead relatives were often given -- a large feast was supplied by the paternal family. When the name was announced, everyone present cried; then they feasted and rejoiced. If the mother had died in childbirth, the grandmother might name the baby, if a girl, for her; everyone would cry at this. If the person whose name was chosen was alive, no feast was held, nor, of course, was there weeping.

553 Children were named (by whom?) at about the age of one year, said J.R. The name endured for life. Sometimes an aunt or another relative would bestow her own name on the infant. In such circumstances the name was not tabu after the death of this relative; normally the name of a dead person was not mentioned. Also, usually, names were individual, so the name tabu caused no awkwardness.

551 A certain woman was nicknamed "skunk" be-
177 cause she quarrelled all the time. The name had no totemic or dream reference. (Is this use of "skunk" possibly white?)

Mother's cleansing ceremony.--About one
846 month after the birth of the first child (but
852 not after subsequent births) a celebration was
783 held for the mother by both parental families, said M.W. A special three-pole structure had been built and covered with blankets (sic; mats?) within which the woman's mother-in-law made a round hole about two feet deep and the same in diameter. Hot rocks, about three, were put in the bottom and over this a filling of wormwood. Then the young mother was placed on this to "steam"; the steam filled the little hut "and made the woman well." Inside with her were her mother and her sister or, if these were lacking, an aunt or cousin: whoever was the girl's closest female relative. The girl's mother was continuously cooking acorn meal. The other woman assisted the young mother. They all remained in there about an hour.

Outside the shelter relatives and friends were assembling. Two fires were lighted, at
431 which the paternal and maternal families were
846 preparing food for feasting. Gifts of food,
852 baskets, and other treasures had been assembled
783 by both parties. The girl's mother, relatives, and friends "covered the tent (shelter) with cooking baskets (soyun) and blankets for the husband's mother." Her father called the husband's parents to come get those things. After taking off these objects, the husband's mother replaced them with washing baskets, blankets, money, meat (one sack of dried rabbit). Then the wife's father took these things away.

846 When he returned, he got his daughter who was
852 still within the shelter, picked her up and set
783 her on her feet. A large washing basket ('tewis) full of boiled wormwood liquid was brought, and with a smaller basket (k'olis 'tewis) the husband's mother poured the liquid over her daughter-in-law to cleanse her: "so she wouldn't be ashamed, bashful." Other

846 women relatives of the man's family did the same for the wife's attendants (mother and
●852 sister) who had been in the shelter with her.
783 Then the man's mother gave the washing baskets to the wife's mother, who poured out the liquid and took them home. At the same time the man's mother was presented with a large gift basket filled with the acorn mush which the wife's mother had prepared in the steaming shelter. This the man's mother took away to eat with her visitors.

After the bath the young mother was
[292] arrayed in all her finery. She wore a deerskin apron, and strings of beads around her waist, neck, and forehead. On her wrists she had bracelets of rabbitskin [sic; probably a
[825, 237] more valued fur, possibly even weasel or otter skin to prevent magic intrusion of sickness. --A.H.G.]. The two women relatives of the girl were also dressed in their best. It is not stated that the girl's mother-in-law provided the girl's attire, though such was normally Yokuts custom.

Then the paternal grandmother bathed the baby with wormwood liquid. The maternal grandmother received the washing basket. Like his mother, the infant was dressed in ornaments. He was shown to all the visitors.

A further exchange of gifts took place.
431 The young mother's family had assembled quanti-
846 ties of acorn meal, seeds, manzanita berries,
852 etc., while the young father's family had pro-
783 vided meat and baskets. The paternal and maternal grandmothers then told each other that they had these gifts, and to go get them and take them home.[121]

Then feasting commenced around the two families' fires, which were not far apart. The young mother's family entertained all her relatives and friends who had come to celebrate with her, while her husband's family did the same for him. The young man's family feasted on the acorn meal provided by his wife's family, while the girl's family enjoyed the meat provided by her husband's father. However, both groups had acorn meal, seeds, meat, manzanita cider, etc., to compose a full menu for feasting.

Today gifts are given at a child's birth,
[178] e.g., money, bead belts. But, inferentially, the cleansing ceremony for the mother is omitted. The interpreter L.W., herself a young mother, said, "I guess that's why we all get skinny now when they don't do that to us," at which N.W. and L.W. both laughed.[122]

[121] It is not meant, of course, that recipients trotted home with each set of gifts exchanged. It can be assumed that, if the man's parents came from another village, they did not go home until after the affair was over. "Home" in such a case merely means their quarters or camp in the village they were visiting.

[262] [122] The meat tabu for a new mother is not mentioned, but it is implied in the subsequent feasting and in L.W.'s remark: some form of ill-health was thought to result from carelessness in such matters (cf. Wukchumni).

W Y 846 meat tabu would either grow very fat or become emaciated (D.). Eating meat made the woman sick, "her insides weren't clean" (S.O.).

The mother could not scratch herself during the six-day period.

The tabu period was strictly enforced for the first child, but was lightened progressively with later offspring. Thus, according to S.O., the tabu period on meat was three months for the first child, two months for the second, three weeks or one month for the third. Thereafter it was a matter of choice with the mother, but rarely was the tabu abandoned entirely. Usually no meat was eaten by the mother until the infant's navel stump came off. Even under modern conditions a mother refuses meat from two to five days after her delivery.

W ● Y 553 852 [551] The naming of the child took place about twelve days after its birth. Until that time, and often for a month or two after, it was called a ʼktač (S.O.); called we ʼčep if a boy, and wi ʼtep if a girl (D.). Personal names were used in direct address from two months on through life (S.O.). Normally the name was bestowed by the paternal grandfather or some influential person on the father's side (D.); by the paternal uncle, grandmother, or great aunt (S:O.). "The mother's family had nothing to say" (S.O.). The name was often that of the paternal grandfather, paternal uncle, or aunt. D. insisted that only one name was given and that no other was used after the death of the elder namesake, but this did not hold true for the Waksachi, as the Western Mono frequently have two names at least.

The naming ceremony was called duni ʼša, the general word for ceremonies; the ceremony was the same for a male and female infant. The grandfather, within the house and with the parents and parents-in-law present, announced the name. Outside the house the grandfather had a dancer who sang and danced (D. could not say what about). The step was the piston-rod movement with the right fist placed under the left elbow and vice versa, alternating with each step (fig. 8, a, Pt. I.). Everyone came to watch. A Wobonuch named Paila ʼla, who lived at Sohonto [Koʼonikwe] was noted for dancing on these occasions. His activities were the same for a boy or girl baby. D. was uncertain whether or not the baby was moved into the twined willow cradle with fan-shaped hood at this time; S.O. said it was, but probably this was done at the mother's ritual.

W Y 846 783 The mother's cleansing ritual (epla ʼho[1] unu ʼmaloˢ, washing daughter-in-law) took place the third moon after her delivery. On the morning of the day set, the mother-in-law (and sometimes her sisters)[172] came to the mother with a washing basket, a set of new clothes, and a quantity of meat. They washed her, put

[172] The infant's paternal grandmother and aunts, as it were.